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758 father," I said, "I have no medicine that will do the boy
865 any good."

It was easy to see that the reply was not entirely unexpected, but already I talked to a different man. "Is there perhaps some operation you can perform for him?" asked the old man slowly and gravely. "We have heard that you do many marvelous things by means of the knife."

"My father, it is quite true that we operate here on many people and use the knife a great deal, but there is no operation that will do him any good either."

"Then," said the father, "will he die?"

"Yes, he will die. He has only a few days or months at the outside. No doctor can do him any good. He is in the hands of God."

"Yes," said the old man quietly. "Praise the Lord anyway," and he turned to leave, a bent and pitiful old man. The light had died out of his eyes, and the spring had gone from his steps; he was the picture of broken grief, but there was not a tear nor a complaint, nor did his steady eyes waver as he looked straight into my own. We tried to get him to stay for a few days and rest before starting on the return journey, but his reply was simple and final. "No," he said, "we appreciate your hospitality, but the boy would rather die in his own country with his mother."

593 By far the most beautiful family life in Arabia is found
[695] among the Bedouins. Poverty enforces a monogamy which their religion does not require, and as might be expected, divorce is less common and the whole atmosphere of society infinitely cleaner than in other Arab communities. Often a family life is found that is very beautiful. The loyalty of the various members of such

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a family to each other, the way that old and feeble members of a previous generation are cared for without question or complaint, the unquenchable cheerfulness that no misfortune or discomfort can dampen, are a pleasure to recall. The same poverty that makes polygamy impossible forces the women to be partners in all the activities of the household. There are no secluded women in this community, and the result is a comradeship and mutual helpfulness and unashamed love between a man and his wife that are beautiful to see. They share the same poverty and the same hardships. Together they watch probably two-thirds of the children that come into the home sicken and die. Bedouin families are not large, but that is not because the number of children born is small. Bedouin women also follow their husbands in war and manage the commissary department. In times of necessity they take up weapons themselves and fight.

As might be expected, the standards of morals are far higher than in other parts of Arabia. An unaccompanied girl caring for her sheep out in the desert is safe in that country of poverty and equality, of freedom and simplicity. We came from Abu Jifan once, a whole caravan of us, to Hasa, a distance of three days' journey, and from among the Bedouins that were congregated in the neighborhood of the wells of Abu Jifan a girl came along to Hasa for treatment. She rode at a distance of half a mile from our caravan all the distance to Hasa and encamped by herself each of the three nights that we were out. Not all of the men of our caravan were Bedouins. Some were townsmen, and camel-men at that, with talk as foul as might be expected from birds of passage of that variety. The first night there was some remark about the girl off there by herself, the exact import of

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§2. An hour or so before sunset, the tent housewife takes a stroll. She has had a hard day. She enjoys herself with her children for half an hour or so. Before going out she has ordered the household to prepare
[sic] and fill the *hauds*. This is a large leather drinking trough fixed in basin fashion on a stand of three bent hoops of wood. This is for the sheep when they come home and for the master's mare. There is a good supply of water ready, but the sheep will not need much, for they have been having green grazing. The camels will not yet drink: it is autumn and they will not want water for five days now. It is impossible to water them in camp, so every fifth day the herdsman will take them back, either to the wells they summered on, or to others that may be handy and let them drink their fill (*i-waridun-kum*).

On such journeys the herd will take the spare shepherd with him and he will go equipped with *al hauds* (see above), the *dalw* (small leather bucket), to draw water with, and the *habl* or rope to attach to the bucket. He will also take all spare *guruds* (water-skins) to bring
§12 back water to the camp. It is now nearly sunset and all eyes are on
§19 the look-out for the return of the master of the house. At last he is seen on the horizon cantering leisurely home. As he nears the tents the dogs begin to bark, the children rush out to meet father and the wife orders coffee to be prepared. His welcome is like that given to a guest, for he will be tired and hungry. As he dismounts, his wife or daughter takes his mare and at once throws over her a *jilldl* (blanket) before taking her to water. That duty done, they shackle her with clumsy iron shackles and allow her to go free. If the family is fairly well off, the mare will be given a feed of barley, but the poor man's mare gets nothing.

§12 Salutations over and several cups of coffee handed round, the
213 master of the house is asked about the result of his journey. He produces out of the voluminous folds of his *dishdasha* samples of different kinds of grass which he has seen growing at the spot he visited, and which he has brought home to show his wife and herdsmen; he praises his new find, he says grazing is good out there, and there is lots of it, and no other Badawin have as yet found it. He has brought good news (*bishara*), he wants his womenfolk and all the others to rejoice with him for he is a *bashir* (a bringer of good news):

"By God it is excellent, very very excellent. and there are no Arabs

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Male Line of Descent

Chap. VI

(1) *Bani 'Am.* According to Shaikh Nahar al Mutalaqim of the 'Ajman, who discussed this with me on 11th August, 1935, the members of every tribe or section of a tribe which have a common male ancestry are known as Bani 'Ám, *lit.* the children of one uncle. The Mutair and 'Ajman are more strict than others about the interpretation of the above, he said, and carry it to the seventh generation of ascendants. Beyond that, he added, genealogies were rather vague. Only blood relationship on the father's side (*'Amam*) gives the right of Bani 'Ám or Ibn 'Ám, and not the relationship on the mother's side, which is known under the name of *Khawál.*

A man in trouble can always rely on his *'Amam* to come to his assistance. They must do this regardless of consequences—and so must a tribe which has such relationship with another, the 'Ajman-Murra tribes for instance.

The 'Ajman and Murra were continually at each other's throats in the past, and raided and counter-raided in merry fashion, but when an outside enemy attacked the one, all private feuds were put aside, and the two united in resisting the attack. The reason was that they were descended from the common ancestor Yam and so were *Bani 'Am.*

The families of Ibn Sa'ud, Ibn Subah, Ibn Khalifa and Abul Khail of Qassim are all *Bani 'Am*, and so can always be counted on, in any serious difficulty, to come to one another's help. They are all 'Anizah, descended from the same distant ancestor.

A man's *Khawál*, his maternal relations, are of course useful, especially in offering sanctuary, but they are not under the same obligations as a man's *Bani 'Am.*

'Aniam al rajál, akwan min khawáls is a well-known saying. This explains happenings which sometimes mystify the European. A man marries a woman from another tribe; she proves unfaithful (the instance I am describing has to my knowledge happened among 'Arabdar and Hadhar persons of Kuwait), the husband does not seem to mind much, but hints to the wife's *'Amam* that she is not all that she should be. They, being her *Bani 'Am*, kill her, but do not enlist the outraged husband. She is slain to clear the family's good name, and to enable them to hold up their heads in the *mijlis arjal*, or counsels of men. Should a couple have children, a son and a daughter, and the daughter happens to disgrace the family, then either the

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613 father or the son (the girl's brother) has to kill her to wipe out the
627 dishonour. If her father is dead and she has no brother, then her
604 *walad 'am*, a male cousin on her father's side, must take action and
593 do the deed.

613 Between *hami 'am* certain actions are taboo. For instance, a man
604 must never seize and bind one of his *'amam* even though he be a
721 thief. Nor must he, if on the warpath, attack his *'amam* by a *dawn*
628 attack or raid him *after midnight*. It is *'aib* (disgraceful) to do this.

Between *hami 'am* the generally agreed price of a man killed (*'idiya*) is fixed at 50 camels, a man, and a rifle. The payment of these settles the blood feud. Should an outsider, however, slay a man there is a different scale, and should he kill an important shaikh such as the Al Subah, Al Sa'ud, Al Dushan, Al Sha'alan, then only blood can expiate the crime. (See Chapter XLII.)

WALAD 'AM

601 (2) *Walad 'Am*—father's brother's son (first cousin—male on father's side).

BINT 'AM

613 (3) *Bint 'Am*—father's brother's daughter (first cousin—female—
582 on father's side). See also Chapter VIII.
[601] A man always has the right to marry his *bint 'am*, and no man, not even his parents or the girl's parents, can deny him this right.

Should he voluntarily forgo it, he will give the girl a paper, saying that he does not want her. The whole idea of this first-cousin marriage is protective, and is designed to keep the family intact. A girl knows from earliest childhood that her future husband will be her *walad 'am*. She cannot evade such marriage unless her cousin waives his right or allows another man to purchase this right from him. This latter procedure is not common.

On the whole, this first-cousin marriage works well. It at least insures a girl a husband, as soon as she comes of age to marry. Among more civilised Arabs it has led to much abuse, and brothers have prevented their sisters marrying lest they take property out of the immediate family. This fraternal tyranny has frequently been exercised among the Al Sa'adun shaikhs in Iraq.

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one *wife*. He simply cannot afford such luxury. The majority marry, of course, two or three times in their lives, either because the wife has a temper, is lazy, is unreasonable, cannot have children, or gets sick and dies; but I have known a large number who have been faithful to one woman all their lives and regard the woman of their choice with affection and trust, even when she is old and decrepit. This proves constancy at any rate, which is not far removed from love.

In spite of their religion permitting men to take more than one wife, and in spite of easy and sensible divorce laws, the standard of morality among the dwellers in hair tents is one of the highest in the world: this naturally tends towards a high standard in family life, and results in mutual admiration, companionship and trust between man and wife.

A Badawin marries primarily because he wants a helpmeet: someone to cook for him, to look after, mend and renew his tent. He must have someone to prepare his *laben*, to collect his firewood and to draw water for him and his camels. Above all, he must have children, and is only half a man until he has. Nevertheless, though he looks to the woman to be useful before everything else, there is always room for love and affection. Many cases of youths and maidens falling in love, and almost going crazed about each other, have come under my notice. It would take too long to relate them all. I shall confine myself to two. Both are stories of love gone wrong, of everything eventually coming right, and the parties living happily ever afterwards. From these examples my readers must form their own conclusions, and decide whether the desert man differs greatly from his Western brother. In both cases I knew the young actors intimately.

(a) *The love-story of Mutlug ibn Majid al A'aga of the Al Shuqair section of the Mutair.*

Young Mutlug was a shaikh's son of eighteen, well bred, good-looking, debonair, wiry and with a pair of long plaits (*gurun*) hanging down along both cheeks, that might have been the envy of any woman. He was an extraordinarily bright and happy lad, and on the last occasion when he came up to Kuwait, he had asked to be shown all over my house. His remark when he saw my wife's and my bedroom was characteristic, "*Wallah*" (by God) he said, "this sleeping